American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

ANNUAL MEETING.

The Twenty-Second Annual Meeting of the Association was held in the First Congregational Church of Springfield, Mass., Wednesday, Oct. 28th, 1868, at 3 o'clock, P. M.

A hymn was sung, after which the President, Rev. E. N. Kirk, D. D., of Boston, read a portion of the 25th Chapter of the Gospel of Matthew, and offered prayer.

The minutes of last year were read by the Recording Secretary, Rev. Henry Belden.

The Treasurer being absent, his Report was read by Secretary Whipple; also a supplementary Statement. These papers were referred to a Committee consisting of Hon. Amasa Walker, Rev. S. G. Buckingham, D. D., and Rev. W. W. Woodworth.

Secretary Strieby read parts of the Annual Report which was referred to a committee consisting of Rev. Wm. Patton, D. D., Rev. Dr. Wallace, Rev. E. A. Clark.

A Business Committee was appointed consisting of Rev. H. M. Parsons, Rev. C. L. Woodworth, Rev. L. H. Cone, R. Burt, Esq., and J. P. Williston, Esq.

A Committee on Nominations was appointed, consisting of Rev. S. S. Jocelyn, Rev. Mr. Horton, and Rev. H. B. Blake. Rev. R. G. Green was appointed Assistant Secretary, *pro tem.*

The Association then engaged in a season of devotional exercises, after which a recess was taken till evening.

Evening Session, 7½ o'clock, Rev. Dr. Patton officiated in the introductory exercises. Rev. Dr. Todd preached the Sermon from Psalms 68 : 31 "Ethiopia shall soon stretch out her hands unto God," predicting a glorious future for the African race, and earnestly urging the Association to spread its blessings to Africa abroad, as well as here.

Thursday Morning. A prayer meeting was held from 8½ o'clock till 9. Rev. Wm. W. Woodworth, presiding. At 9 o'clock the Association was called to order for business. Prayer was offered by the Rev. W. W. Childs. The Association then listened to an address from the President, Rev. Dr. E. N. Kirk. A copy of his address is asked for publication.

A series of resolutions were presented by the Business Committee. The Rev. Dr. C. W. Wallace of Manchester, N. H., spoke upon the first of these resolutions, and was followed by Col. Baylor of Georgia. The resolution was adopted, as follows:

Resolved, That the perilous and suffering condition of the loyal people of the South, both white and black, demands the sympathies of the Christian and the patriot of the North; that we should remember them in our prayers and at the ballot-box, and liberally support whatever measures promise

most speedily to reconstruct society and government there, on the basis of a pure Christianity and an enlightened constitutional liberty.

The second resolution was discussed by Rev. E. M. Cravath, Rev. M. E. Strieby, Rev. E. P. Smith and Maj. O. O. Howard, and adopted.

Resolved, That the thanks of the Association should be devoutly rendered to Almighty God, for the prosperity given to its work during the past year, the amount of means placed at its disposal, the permanent foothold it has been enabled to make in the South, for its higher schools and churches, for the preservation of life and general health of its officers and missionaries, and above all, for the conversion and Christian growth it has been permitted to witness among those for whom it has labored.

The third resolution was advocated by Rev. Horace James and Maj.-Gen. O. O. Howard, and adopted.

Resolved, That this land, of all lands, is most essential to be taken and held by the Churches, for the sake of its bearing on the salvation of the world.

Hon. Amasa Walker, from the Committee on the Treasurer's Report, presented the following, which was adopted:

"The Committee to whom was referred the Report of the Treasurer, respectfully report, that they have examined the same, so far as the time allotted them would permit, and find it correct and properly audited, and they recommend its approval and adoption:

"From the supplementary statement accompanying the report, it appears that the total balance existing against the Society at this time is $87,726. Of this amount $36,411 is the accumulated debt of previous years, and $51,315 has arisen from the operations of the past year. While it is a matter of deep regret that the Association is burdened with so large indebtedness, the undersigned are satisfied that the Executive Committee have conducted with wisdom and sound discretion in the expenditures they have made. A great part of this unfavorable balance arises not from the current expenses of supporting teachers and the ordinary operations of the Society, but from permanent investments in real estate, which it was entirely indispensable to make in providing normal school houses and other buildings connected with the education of teachers for the Freedmen's Schools.

"These investments are not only of a permanent character, but have a money value far greater than their cost, and the debt of the Association, so far from being a cause of discouragement, should only inspire the friends of the cause with greater confidence in the management of its affairs, and excite them to extraordinary efforts to extinguish its outstanding obligations.

"The Committee recommend that the Treasurer's Report be published with the proceedings of this meeting."

Two o'clock, P. M. The Association united in the celebration of the Lord's Supper. Rev. Dr. Crawford, of Mass., and Rev. Mr. Wilder, of So. Africa, officiating.

Business being resumed, Rev. Mr. Parsons took the chair and Rev. Dr. Patton read the following report of the Committee on the Report of the Executive Committee:

"The Committee to whom was referred the Annual Report of the Executive Committee, would state that they have attended to the duty assigned them, and would call attention:

"1st. To the graphic history of the successful labors of the Association among the slaves and the freedmen, as tending greatly to strengthen our confidence in the ultimate and complete success of the noble work in which the Association is engaged.

"2d. The Committee are unanimous in the opinion that in the present condition of the laboring classes at the South, the system of schools as carried on by the Association is eminently wise and productive of lasting good upon both their intellectual and religious interests; especially would we express our approbation of the Normal Schools, by which the future teachers will be supplied from the raw material on the ground.

"3d. The progress made in the organization and enlargement of churches, your Committee judge is an element of hope, and demands the constant and vigorous attention of the Executive Committee.

"4th. Your Committee are pleased to learn that, whilst the pressure upon the home field has been so immediate and urgent, the foreign field has not been neglected, and

that Africa on both sides of the Atlantic is faithfully cared for.

"5th. From the report, it appears that whilst the work has speedily and wonderfully increased upon the Executive Committee, the pecuniary resources have not proportionally increased. The operations of the year close with a debt of about $90,000. This fact, in the judgment of your Committee, should not be regarded as a discouragement, but simply as a trial of your faith, and as an incentive to more determined exertions; especially as the Providence of God is steadily enlarging the fields of labor and inclining the hearts of proper laborers to enter in and reap the ripening harvest. As God opens the field and prepares the laborers, we may have confidence that in answer to our prayers, He will incline His children to bring into the treasury all the money needed. We believe that the Executive Committee should be encouraged to enter upon this new year, with the resolute determination of doing their whole duty, with the assurance that if they freely tell the churches the pressing work to be done, and the amount of pecuniary contributions needed, they will find a most cheering response. For the signs of the times indicate, both at home and abroad, that God is about doing great things for the advancement of the Kingdom of His Son.

"6th. The Committee would close their report by the following resolution, which they trust will be met by a generous reception, and to the carrying out of which all present, and all whom those present can influence, will aim most religiously to see that amount secured:

Resolved, That in view of the present indebtedness of the Association, and the increasing work to be done, and done speedily, it is the deliberate conclusion of this meeting that there should be poured into the treasury the sum of FIVE HUNDRED THOUSAND DOLLARS this year."

The report was briefly discussed, and temporarily laid upon the table. While it was under consideration, contributions amounting to about $3,000 were pledged.

Rev. Henry T. Cheever presented the following resolution, which was adopted unanimously:

Resolved, That as a Society entrusted by Divine Providence with the moral and religious instruction of Freedmen, and having under our care numerous Christian teachers whose lives are in frequent jeopardy by reason of their friendship for the Freedmen, and their steady loyalty to our National Government; and meeting at a moment when outrages that cry to Heaven for vengeance are being perpetrated daily upon our unoffending wards and their friends, we are compelled to give expression to the common thought of the just and generous minds of our n merous constituency, calling for the *instant* interposition of Congress in behalf of the Freedmen; and, therefore,

Resolved, That the officers of this Society be instructed at once to memoralize Congress upon the condition of affairs in that region of country which is the field of our christian labors, and to ask for immediate measures of relief.

Rev. Dr. Patton offered the following resolution:

Resolved, That the thanks of the Association be presented to Rev. John Todd, D. D., for his sermon preached last evening, and that a copy be requested for publication.

He accompanied the resolution with some friendly criticisms, and after discussion it was adopted.

The fourth resolution of the series offered in the morning, was advocated by Rev. Samuel G. Buckingham, D. D., and adopted:

Resolved, That this land is in danger of being lost to the church through the influence of infidelity, Romanism, intemperance, and the unsubdued spirit of rebellion.

The fifth resolution was supported by Rev. Geo. E. Hovey, and adopted:

Resolved, That the Protestant Church of America owes it to Christ and the country that it shall not suffer the man of sin to seduce the Freedmen of this land from the simplicity of faith into spiritual darkness and the interests of despotism.

The sixth and last resolution was read as follows:

Resolved, That the South can be saved only as the West, by the School, the Church, the Christian teacher and preacher, a loyal press, an intelligent and conscientious ballot and a sanctified literature, and to furnish these is the first duty of the American Churches.

Rev. H. M. Parsons urged its adoption. At the close of his remarks, this resolution, and the one reported by the Committee on the report of the Executive Committee, were adopted.

The Nominating Committee reported for

PRESIDENT:

REV. E. N. KIRK, D.D., Mass.

VICE-PRESIDENTS:

Hon. F. D. Parish, Ohio, Prof. C. D. Cleveland, Pa., Rev. Jonathan Blanchard, Ill., J. P. Williston, Esq., Mass., Lewis Tappan, Esq., N. Y., Hon. Jacob Butler, Iowa, Hon. E. D. Holton, Wis., Hon. William Claflin, Mass., Rev. Stephen Thurston, D.D., Me., Prof. Samuel Harris, Me., Rev. Leonard S. Parker, N. H., Rev. Silas McKeen, D.D., Vt., Rev. Adam Crooks, N. Y. Rev. F. A. Noble, Pa., Hon. I. Washburn, Mass., Wm. C. Chapin, Esq., Mass., Rev. W. T. Eustis, D.D., Conn., Hon. A. C. Barstow, R. I., Rev. Leonard Swain, D.D., R. I., Rev. Ray Palmer, D.D., N. Y., A. H. Porter, Esq., N.Y., Rev. J. M. Sturtevant, D.D., Ill., Rev. Edward Beecher, D.D., Ill., Rev. W. W. Patton, D.D., Ill., Seymour Straight, Esq., La., Rev. D. M. Graham, D.D. Ill., Horace Hallock, Esq., Mich., Rev. J. J. Smith, N. Y., Gen. C. B. Fisk, Mo., Rev. Sella Martin, D. C.

CORRESPONDING SECRETARIES:

Rev. GEORGE WHIPPLE, } N. Y.
Rev. M. E. STRIEBY, }

Rev. W. PATTON, D.D., Conn., Sec. of Correspondence Abroad.*

GENERAL FIELD AGENT:

Rev. EDWARD P. SMITH, N. Y.

TREASURER:

EDGAR KETCHUM. N. Y.

RECORDING SECRETARY:

Rev. HENRY BELDEN, N. Y.

EXECUTIVE COMMITTEE:

Alonzo S. Ball, J. B. Beadle, Henry Belden, J. O. Bennett, Wm. B. Brown, S. N. Davis, T. C. Fanning, J. M. Holmes, Samuel Holmes, S. S. Jocelyn, Andrew Lester, G. D. Pike, Thomas Ritter, Wm. E. Whiting, E. P. Smith.

Their report was accepted and adopted.

* Dr. PATTON accepts no compensation for his services.

[Rev. J. R. Shipherd having resigned his office as Secretary, to take effect December 31st, the filling of this vacancy was referred to the Ex. Committee, with power.]

The Rev. G. P. Claflin, of the Mendi Mission in Africa, addressed the Association. He was followed by the Rev. Hiram Wilder, Miss. of Am. B. C. F. M., in South Africa.

Recess till 7 o'clock.

Thursday Evening. Association met at 7 o'clock, Rev. Dr. Patton in the chair; prayer by Rev. C. W. Wallace.

Maj.-Gen. O. O. Howard delivered an address, showing the condition of the Freedman, his thirst for knowledge and the work done for him, and endorsing the work of the Association, especially on the ground that the teachers sent to the Freedmen should be Christian teachers.

Rev. C. L. Woodworth offered the following:

Resolved, That the thanks of the Association are hereby given to the Boston and Albany, and the Conn. River Railroads for reduced fares; to this Church for the use of its edifice; to the people of Springfield for their pleasant Christian hospitality, and to the choir for their services of song in the Sanctuary.

This was responded to by Mr. Parsons, who expressed his gratification and that of the people, in being permitted to entertain the Association.

The minutes of the meeting were referred to the officers for revision and publication. It was then

Resolved, That this meeting of the Association be adjourned to meet at the call of the Executive Committee.

Dr. Patton read the 122 Psalm, and the audience joined in singing the hymn, "Blest be the tie that binds."

Thus closed one of the most interesting and effective meetings the Association has ever held.

ABSTRACT OF THE REPORTS.

The Association commemorates its Twenty-second Anniversary. The Report renders thanks to the Father of mercies for the blessings of another year, especially for the seal of appro-

bation set upon the work among the Freedmen. The deliverance of this people, and their thirst for knowledge are taken as evidence that God has a grand purpose for them in this land, and Africa; and the identification of the Association with them in the labors of past years points it out as the instrumentality to be still farther employed among them in both Continents.

HISTORY.

In support of these views, the Report gives a somewhat extended history of the operations of the Association at the South, under two general divisions: 1. Among the slaves: 2. Among the Freedmen. The facts here detailed are full of interest.

REVIEW OF THE PAST YEAR.

A meagre harvest last year, and the bitterness of the old masters, have given the Freedmen another sad experience in physical suffering. The Association has furnished for their relief more than $50,000 worth of clothing and supplies. The two flourishing Orphan Asylums, one at Atlanta, and the other at Wilmington, have given shelter to many little sufferers who would otherwise have had neither home nor food.

LABORERS IN THE FIELD.

The Association has employed among the Freedmen 532 missionaries and teachers; commissioned at the Central office 255; at Cincinnati, by the Middle West Department, 59; the A. M. A. and W. F. A., 92; at Chicago, 105; by the F. W. Baptists, in Virginia, 21.

SCHOOLS.

The Day, Night and Sunday Schools, under these teachers, have been efficiently maintained, and in many places have laid the foundations of a common school system for their districts or States. One important aim of the Association is to raise up teachers and preachers among the people, as the only possible way of meeting the constantly increasing demand for them. With the aid of the Freedmen's Bureau, and by making all the use it can of the co-operation of the colored people, it has already secured a large number of sites and buildings for high schools, normal schools, and incorporated colleges.

"*High Schools* are established in Wilmington and Beaufort, N. C.; Savannah, Ga.; Memphis and Chattanooga, Tenn., and Louisville, Ky.

Normal Schools at Hampton, Va.; Charleston, S. C.; Macon, Ga.; Talladega and Mobile, Ala.; and chartered colleges at Berea, Ky.; Nashville, Tenn., and Atlanta, Ga.

The "Hampton Normal and Agricultural Institute," near where the first slave ship touched the shore, offers a three years' course of study. It is situated on a farm of 120 acres of choice land, in the cultivation of which the young men defray a considerable part of their expenses; the young women, in like manner, lessening theirs by doing the work of the boarding-house.

A peculiar feature of Berea College is, that of the 300 pupils which it numbered last year a little over one-third were white. Its college preparatory class numbered eight; the remainder were in the normal and primary departments.

"Fisk University, Nashville, has a charter, a corps of ten instructors, and numbers 413 pupils—88 in the normal department, 85 in grammar school, and the remainder in the lower department. It stands on a block of land in the city worth at least $16,000.

"The Atlanta University, Georgia, occupying a choice location in the city, has a large number of students, in the earlier stages of their course. It is laying the foundations for an

important institution, destined to exert a wide influence over the State. At Atlanta as at Wilmington, North Carolina, the Association has an orphan asylum in operation.

"The school building at Mobile occupies one of the finest sites in the city, and is really one of the most substantial and commodious buildings in the State. It will furnish school room for 800 pupils.

CHURCHES.

The auspicious time for the formation of churches among them on the basis of intelligence and active piety, free from the mere emotionalism of the past, has come. Already the Association has under its care such churches, at Charleston, S. C.; Atlanta and Macon, Ga.; Chattanooga, Nashville and Memphis, Tenn.; Talladega and Selma, Ala.; Camp Nelson and Berea, Ky., and elsewhere. One has recently been organized in that scene of prison horrors, *Andersonville*, Ga.

It is expected that similar organizations will soon be formed at other important places. These churches may be small at the outset, but under God they must and will increase, and become a power for good among both the colored people and the whites.

These efforts were begun with faith in God and humanity—they were consecrated with prayer to Christ—they have been blessed with a large number of revivals, all bedewed with the influence of the Spirit—and they must bear fruit to the glory of God, the salvation of these people, and the welfare of the country.

FOREIGN MISSIONS.

These are six in number, one each among the Indians of the North West, the colored people in Jamaica, the West India Islands, the Sandwich Islands, and Siam, and two in Africa, they have had connected with them 30 missionaries and assistant missionaries, (11 of them ordained,) and eleven churches. The aggregate number of church members is 668 of whom 61 have been added during the year. No missionary has died during that time, but four, all from the Mendi Mission, West Africa, have been obliged to leave the mission on account of ill health. Among this number was the only one sent out during the year. The health of the two American missionaries remaining at the Mendi Mission is very precarious, thus creating a strong demand for a reinforcement.

It would be exceedingly unhappy to suffer any disaster to befal the work in Africa, from want of a vigorous support, just at the time when God seems to be preparing multitudes of colored men and women, in this country, for a future supply of laborers. On this account the Association makes a strong appeal for ordained missionaries for Africa. It is believed that there is a marked future for that Continent. Who will go forth to prepare the way of the Lord there?

FINANCES.

The Treasurer's report shows a total income of $357,918 81, including $52,998 56 of borrowed money. The expenditures were for all departments, $356,235 70, and money in the treasury, $1,683 11, showing a deficiency of receipts of $51,315 45.

The cash expenditures for the Freedmen were $291,218 33. In addition to which there have been sent clothing, Bibles, and physical supplies to the amount of $53,000 00, making a total, for the Freedmen, of $344,218,33, and a total of disbursements of $409,235 70. A supplemental report was made showing that the deficiency of previous years amounted to $36,411 14, making a total of $87,726 59. The report also showed that to offset this balance, the Association had in

hand, received from legacies or donations, bonds and mortgages, to the amount of $66,390 00, and real estate in the North, and not connected with its work, valued at $31,856 00; in all $98,246 00. It has connected with its work among the Freedmen, lands and buildings valued at $188,885 00, making a grand total of $287,131 00. But these figures do not show the value of its work to the Freedmen, as by its efforts many thousands of dollars, not included in the above, have been made available to the Freedmen's work, through the co-operation of the Government.

ACKNOWLEDGEMENT.

is gratefully made of the generous assistance granted to the Association by the American Bible Society, the Freedmen's Bureau, and by friends of the Freedmen in Great Britian.

CONCLUSION.

In view of the facts, the Executive Committee are impressed with a sense of gratitude to God for giving them the heart to work for the poorest and most oppressed in this land, for permitting them to see the slave converted into a freeman, and to be allowed to aid him in rising to the dignity of a citizen, a man, and an enlightened Christian, and they express the hope that they may be so favored of God and His church as to be permitted to guide the educated and christian Freedmen to the establishment of schools, missions and churches amid growing and enlightened empires in Africa.

TENNESSEE.

From a Teacher.

JOY IN THE WORK—QUEEN VICTORIA.

MEMPHIS, Oct. 6, 1868.

I have been teaching nearly four weeks in Lincoln Chapel again, with the bright, dark faces once more about me, and am as happy as I can wish to be on earth. My heart has leaped with joy at the thought of meeting these people again, and the reality is as much as I had hoped. In their meetings, the fervent, "God bless you," comes like a benediction, and when my brother, whose skin is dark, but whose heart is warm and gushing with the love of Christ, thanks the Lord that he has been a protecting angel round about me, and brought me back from the North. *I too, thank* God for giving me a part in this work, a work in which in but a few years it will have been an honor to have been engaged; for these people though now passing through the fire, will yet be great and honored and powerful among the nations of the earth. How can it be otherwise, with their eager grasping after knowledge; their rapid advancement in its pursuit, their natural abilities, peculiar to themselves, but no less promising, and above all the cloud by day, and the fire by night, which hovers over and goes before them when God would have them "go forward." Among the more thoughtful of the people, the praying ones, and there are many, is the feeling that however dark the night God's hand is leading them, and there is light beyond. There have been darker days to them, and God delivered them, will He not now? is their argument. We have a cook whose name is Queen "Victoria," not her Royal Majesty, but her namesake, and I heard her to-day in the kitchen singing, or chanting, one of the wildest of plantation melodies. It ran thus:

"Remember Daniel, Daniel in the Lion's den, dem Hebrew children too, cast in the burning fiery furnace, Thou dist deliver them. O! Lord deliver me. Thou didst deliver them, *why* not deliver me?

"When shall I cease to wag, under my heavy cross? O! my Lord why not deliver me?"

There is argument and pleading such as only goes up from hearts, shut up to God for help.

"Wagging under the cross" brings up the picture of their returning at night from the cotton field, laden, and burdened, with the fruits of the day's toil, even so heavy did the cross seem that was laid upon these patient hearts.

Brighter, keener, more studious, or loving children, never rejoiced a teacher's heart, than are some of mine; nor droller, or more vexatious, or stupid ones, than others, but each day I commit them all to God, and He helps me control them, and helps me teach them.

The following, on the same subject, we cut from the "*Advance.*"

FREEDMEN'S SONGS.

Much has been said, and written, of the peculiar songs of the colored race—of their talents for music, undeveloped, rude, and as yet existing only as an element of their nature which shall be a source of strength to them, when they shall take their places among the honored nations of the earth. But it may not be generally known that the songs that they are ever singing are impromptu utterances. They were never written but were wailed forth from sorrowful hearts, on lone plantations, where all day, under the overseer's lash, they had toiled, and wept, and struggled. Sometimes in their stolen meetings, where the heavenly Master appeared among them, there burst forth a song of victory, through the blood of the Lamb; of triumph, and of holy joy. At other times, these songs are but a wail of despair, and weariness, wrung from a broken heart. Aunt Vic., who is ever singing or chanting the wildest melodies, told me this story the other day. An overseer on a plantation had whipped a slave boy to death; the next day his broken-hearted mother was driven into the cotton field, and through that long dark day, worked, not wearily, but with the energy of despair, at her usual task. Within that desolate heart the struggle went on; how could she bear it? Why did God give her this heavy cross? All day as her busy fingers plucked the fleecy cotton balls, the struggle went on, and this cry went up to God, till finally the victory came, and its triumph burst forth in song.

By and by gwine to tell God how you abuse me;
By and by gwine to tell him of my heavy crosses;
Gwine to tell him 'bout this rugged way.
By and by; by and by.

By and by gwine to slip sly into heaven,
By and by gwine to have new shoes to try on;
By and by gwine to have a shining robe to try on.
By and by; by and by.

This is sung in the subdued, plaintive tone of a child, who pours its wrongs and abuses into the ear of a loving Father. "Gwine to slip sly inty heaven," and then the earthly Master will have no more power; the pearly gates will be shut; and the comfort of heaven ministered to the bleeding heart.

Another is:

Sisters hold out, just a little while longer,
For we are going to live with God;
There's a starry crown in heaven,
And we are going to live with God,
Said never been worn by the angels,
And we are going to live with God,
So we'll hold out, just a little while longer,
Then go to live with God.

There is much repetition in them, and it is only in hearing them sung that you get their full force and beauty, but there is much of the old slave life revealed in them, of suffering, of patient endurance, and of waiting God's time. And who shall say that there is not something of the future revealed in them; of that future when, as a people of culture, those powers of mind shall be developed, which shall give them a place in the literary world.

FROM A TEACHER IN TENNESSEE.

I am happy to be able to send you *ten dollars.* I would gladly send you more, but you know that the purse of one who has been four years a missionary teacher, cannot be very heavy.

Perhaps you will be interested to know that our temperance band is increasing in numbers, and influence. We now have one hundred and ten members. My last session of school closed with a public examination and festival on the Fourth of July. The reading and recitations, with the whole appearance of the school, and members of the Vanguard of Freedom were such as to force expressions of surprise and commendation from all present. I say force, for there were some present who confessed that they had never before believed it possible to educate the colored race. About twenty white persons were present, and several remarked that they had never seen any thing as interesting in any school exhibition, yet it was then but five months since the school was opened.

Though no longer one of your band of teachers, I still love the A. M. A., and its work, and pray for its prosperity.

Yours for the cause,

NASHVILLE, TENN., Nov. 9, '68.

FROM REV. W. S. BENNETT.

DEEP RELIGIOUS INTEREST.

The Lord hath done great things for us whereof we are glad. Sunday was a memorable day. A few days after school began in September, our new pupils began to exhibit some interest in the salvation of their souls. Our prayer meetings were very solemn and tender. Early last week one morning two of the young people announced that they had found Christ. Within the past few days the interest has increased rapidly. Yesterday morning two more were rejoicing in Jesus. The day opened with deep feeling. The sermon of the morning, subject—"Excuses"—was listened to with unusual attention.

In the evening we appointed an inquiry meeting for the anxious, before our Missionary meeting came off—many were present. It was a deeply solemn time. Eight or ten came forward for prayer—and there, one more found the Saviour amid tears of rejoicing. This morning I find the young Christians are full of joy. There are several others very deeply affected. We hope that the work will go on.

The Missionary meeting was in harmony with the spirit of the hour. The duty of working for Christ was strongly enforced.

Some of the students are engaged in teaching Sabbath School in the Penitentiary. One of them has started a school in a very destitute neighborhood; and next Sunday we propose to start a school in the Jail. The spirit of work is growing.

Enclosed find five dollars, $3 75 to be credited to the Young People's Missionary Association, and $1 25 to —. Our Missionary Association here although just begun promises to be a power. I ask your prayers that the good work may go on.

ANDERSONVILLE, GA.

From a Teacher.

November 5th, 1858.

* * * Recent events in Cuthbert have made it unsafe for me to go there, so Mr. R. assigned me to this Post.

Mr. and Mrs. R. and I came to this place Saturday, the 31st. Not knowing how long we should be permitted to stay, we came equipped in "light marching order," literal "Carpet Baggers"—found everything to our satisfaction, and the Home safe.

Sabbath day Mr. R. met this little church of the wilderness and broke to them the bread of life. No sacrament ever before brought me into such close sympathy with Him whose death is thus simply set forth. The bare walls of the little room, the plain glass and china, the dozen communicants, reminded us of the "upper chamber."

Monday Mr. R. returned to Macon, and Miss Amelia Johnson came back bringing my trunks, so that we are now *settled*.

This morning I opened school with forty scholars. More will come in tomorrow.

Tuesday evening the colored people met and enthusiastically resolved to raise $30 per month for the support of the teachers.

Election quiet. * * *

WOULD YOU BE HAPPY?

One who had lived and labored only for himself, but was now doing all for Christ, says:

"I never knew before what real happiness was. Formerly I wrought as a master, to earn a livelihood for myself, but now I am carrying on the same work as diligently as if for myself, and even more so; but it is now for Christ, and every penny of profits is handed over to the treasury of the Lord, and I feel that the smile of my Saviour rests upon me."

American Missionary.

NEW YORK, DECEMBER, 1868.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

$500,000.

SHALL IT BE RAISED!

The Annual Meeting voted that it ought to be, and could we but get before the Christian public the true condition of the field, and the importance of the work, as they were laid before the Annual Meeting, we have no doubt, not only that it could be, but that it would be done. As an instalment of the effort on our part, to get the facts before the friends of Christ, and humanity, we invite special attention to the following articles in this number of our paper, viz: The Minutes of the Annual Meeting, the Abstract of the Reports, there presented; the Supplemental Financial Report, and the editorial, "Our New Year, Responsibilities and Needs."

OUR NEW YEAR,

RESPONSIBILITIES AND NEEDS.

The Association has just passed its twenty-second Anniversary, and is now entering on its seventh year of labor among the Freedmen.

Just at the time when it ought to have most of vigor and means to prosecute its work, it finds itself embarrassed with a debt of more than $80,000.

When all the forces that go to shape the destiny of the Freedmen, as well as the country, are energized with unwonted activity, the right arm of the Association ought to be free for the struggle. It needs $500,000 for the new year, to carry forward the work with efficiency, and clear off the debt. So, after mature deliberation, decided the late Annual Meeting at Springfield.

With this amount the Association would put into the field five or six hundred missionary teachers, and not less than fifty preachers; and this is the least force that can meet the demands of the work, or hold the field against vigilant and ever active enemies.

Let it be remembered that the work is not alone for the people of color, but for the whole South, and, in the final outlook, for the country, and the world. This land is worth more to civilization, christianity and missions, than any other. For the sake of the world, then, it must be saved—saved from ignorance, vice and infidelity, from intemperance, Romanism and the unsubdued spirit of rebellion.

The great battle for this land, who can doubt, is to be fought in the South; and for the simple reason, that ignorance and depravity, crime, intemperance, and Romanism are there exerting their direst might to destroy us. The destruction of slavery unmoored the South. Her laws, her schools, her churches, were all anchored in that, and when *that* passed away they floated out upon a sea of storm. She needs, most of all, Christian institutions. Institutions that have stood the test of battle, and won the right to live. She needs what the East gave to the West, making them one when the struggle came,—the New England church and school, and whatever has grown out of them, to civilize the people, and beget order, sobriety, purity and faith.

This is the principal work of the American Missionary Association, to plant these institutions in the South. Only this can help the South and save

the country; and what we do in this direction must be done quickly. Rome is already there with a thousand sisters of charity, with scores of priests, building churches and schools for white and black, and expending in her work more than a million of dollars, per annum. The prize to be won is worth her highest effort, and she evidently means to make it.

The Association then has no choice, but to meet her on her chosen field, with all her advantages of men and money. Will the churches see us fight this battle against such odds, crippled for want of means?

We *must* go Southward with education and the Gospel, though for the present scorned and rejected by most of the whites. We enter through the cabin, the school, and the church, of the blacks. We plant ourselves in the heads and the hearts of this confiding race.

But, leave the field for a few years to Romanism, to plant and sow;—to intemperance, superstition, and infidelity, to poison and corrupt;—to Southern teaching, and preaching; and the case is hopeless. The time for us to work is now. The country is open. The race is receptive, waiting, eager, plastic; speaking our language, believing in our Saviour, hungering for our books, loyal to our flag. Why do we hesitate? Do we not see that here lies the safety of the Republic, the redemption of Africa, and, in a sense, the salvation of the world!

We call upon the young men and women, who would make life sublime and beautiful, to consecrate themselves to this work;—upon the churches to sustain these teachers, and aid us with their prayers; upon men of wealth, to give us of their abundance, that we may advance our standards, draw around this citadel of darkness, prejudice and passion, our besieging lines, and in the name of the Redeemer, compel it to surrender, by the power of our faith, by the persistency of our purpose, by the force of our sanctified culture, and by the resistless might of our Christian love.

Brethren and sisters in the church of Christ, friends of God and of humanity, have we not a grand issue, shall we not, in the name of Christ, meet this vast responsibility; will you *now* help us in this great work, and in this time of need!

SUPPLEMENT TO THE TREASURER'S REPORT.

The Executive Committee have directed a supplemental statement to accompany the Treasurer's Report of Receipts and disbursements for the year.

It will be seen that the year's deficiency has been $51,315 45 to which we add the deficiency of previous years $36,411 14 making a total of $87,726 59 against the Treasury.

In explanation of the causes that have led to this deficiency, the Committee beg leave to state:—

That the receipts have fallen short of their reasonable expectations, arising partly, as they suppose, during the latter part of the year, from the absorption of attention to the Presidential election, in the results of which every true Patriot feels so deep an interest; and partly from the touching and effective appeals of the American Board of Commissioners for Foreign Missions for a very large sum at the close of its fiscal year, which was so generously responded to by those who feel a common interest in its work and ours. On the other hand the expenditures of the year have been unexpectedly large.

1st. By the general inability of the colored people, through the failure of their crops and the bitterness of their former masters, to meet their pledges of providing for the board of the teachers.

2nd. By the inability of the Bureau to furnish return transportation, as heretofore, for our teachers who are compelled to come North to recruit their strength, during the summer season. This threw a very large and unexpected expenditure on our Treasury.

Another occasion of this indebtedness may be found in the necessity of providing Normal Schools to raise up teachers of Christian character, and ministers, from among the people themselves. It was estimated that at least twenty thousand teachers would be necessary to meet the demand among the colored people alone. These could not be found at the South, and to supply them from the North, *if possible*, would involve the expenditure of a sum not to be hoped for, and hence the only feasible, as well as most economical, mode was to train them on the ground.

The cost of starting and sustaining these schools is necessarily greater than for an equal number of common schools; but when we consider their importance, can any one doubt the expediency! The only question then remaining was, whether, with an impoverished Treasury the Committee were justified in attempting it. A brief statement of facts is the best answer.

By commencing at a time when the providence of God, the situation of the country, and the opportunity to secure the co-operation of the Government, seemed to demand it, a large part of the necessary means came to us for this express object, and would have been lost without it; and every dollar so invested secured two for the work.

As an offset to the debt of the Association, it has in hand, received as donations or legacies, bonds and mortgages to the amount of $66,390. The income of this goes to support Missions in Africa, by special provision of the donors, and will relieve our treasury to that amount. It has lands in the North, not connected with the work, worth $31,865. Total of this class of property, $98,246. It has connected with its work among the Freedmen, lands and buildings valued at $188,885, making a total of $287,131.

Besides this it has made available to the work of elevating the Freedmen, through the co-operation of the Bureau, many thousands of dollars, not included in the above.

AFRICA.—RETURN OF REV. J. WHITE.

We are sorry to be compelled to record the return of Rev. John White from the Mendi Mission. Mr. White went out a few months since, buoyant with hope, and rejoicing in the opportunity of once more engaging in his chosen work. He had scarcely commenced his labors, however, before the evidences of a latent disease began to appear, which increased so rapidly that his physicians decided he could not live in that climate. Much against his will, he was, therefore, obliged to return to the United States.

He was greatly comforted and cheered by the evidences of the Holy Spirit's presence which he found there, and by being permitted to welcome a number of recent converts, to the church.

In another column will be found a very interesting communication from Mr. White, giving a brief view of the history of the mission, the religious state at the time he left it, and closing with an affecting appeal for missionaries for that continent. We hope all who look and labor for the spread of the Gospel over all the world, will unite with him, and us, in praying the Lord of the harvest that He will send forth laborers into that harvest, in Africa.

HARPER'S FERRY.

It was my privilege to spend part of a day at this spot, so remarkable for the grandeur and beauty of its scenery, and its connection with the rebellion. Gifted pens have given to it their witchery of description, and have left nothing new of that kind to be done. But as I surveyed the scene, three spots loomed up before me as the centres of thoughtful interest. My selection may seem singular, and the connection fanciful, yet let me name the spots and show how they are linked together. They are Jefferson's Rock, the Engine House, and the Freedmen's School.

JEFFERSON'S ROCK,

is the place where tradition says the President once made a speech. The address is lost, as I suppose, but it would be easy to reconstruct one for him, gathering the thoughts out of his "Notes on Virginia." The first part would embrace his graphic description of this scenery, in which he represents the Shenandoah uniting with the Potomac, and "in the moment of their junction they rush together against the mountain, rend it asunder, and pass off to the sea." The second and more significant part would be the sad survey which he takes of the blight of slavery upon the fair lands of the South and its baleful influence in leading to "the perpetual exercise of the most boisterous passions and the most unremitting despotism on the part of the master." Jefferson shrinks from the contemplation of the subject, exclaiming, "I tremble for my country when I reflect that God is just." The whole history of slavery, its guilt, and its terrible end, are all embodied in that prophetic utterance!

THE ENGINE HOUSE,

where John Brown made his last stand and was captured, is the next point I name—the beginning of the fulfilment of Jefferson's prophecy. The mention of John Brown suggests several possible photographs of scenes at Harper's Ferry. The first would represent the town as it lay in repose on that still October morning when the strange old man took possession of it; when the long line of the shops of the Armory, down on the banks of the Potomac, with their clean yards and polished machinery were at rest, and when the four mansions, on the high grounds between the two rivers, occupied by the officers and superintendents, and surrounded by cultivated lawns and beautiful shrubbery, were slumbering quietly, unconscious of the commotion near at hand, and the desolation a little more remote. The next photograph might exhibit the gathering of the astounded people and excited troops, as they poured into the town; and the last one should picture the brave, but vain effort of the old hero and his little band in the central spot—the Engine House.

THE FREEDMEN'S SCHOOL,

is the third point of suggestive interest, and the symbol of some of the happy results of all that preceded. This again suggests a series of stirring scenes. The rebellion has broken out, and Harper's Ferry witnesses a succession of marchings and countermarchings, now of blue coats, and then of grey backs; the heights around are bristling with guns and earthworks; Gen. Miles surrenders, receiving his death wound after the white flag had been displayed; and, when the war ended, the armory buildings are nearly all destroyed; those beautiful grounds on the summit are an open common, and those fine mansions are desolate, except as two of them are rescued from utter ruin for the use of the STORER NORMAL SCHOOL for Freedmen.

This institution is under the care of Rev. N. C. Brackett, a missionary

teacher of the Free Will Baptists. This denomination, in partial co-operation with the A. M. A., are concentrating their labors for the Freedmen, in the Shenandoah Valley, and have fittingly planted their school of higher grade at Harper's Ferry, intending, if circumstances favor, to foster it into a college. It has now two teachers beside Mr. Brackett, and reports 62 students the past year—seven of whom have the ministry in view. A few support themselves by teaching; others by labor on the farm owned by the institution. May success crown the endeavor. M. E. STRIEBY.

"GOD'S WORK MUST BE DONE, AND I MAY BE DEAD."

Some years ago, a missionary in a pagan land brought before his people a benevolent object, for which he proposed to receive their contributions, at some future time. A maimed and crippled man, pressed forward at once, and, laying down a handful of silver, said, "That is for myself; and *that*," laying down another, "is for my wife; and *that*," laying down still another, "is for my child;" the whole sum being some seven dollars from this poor African, for a single benevolent object.

"But," said the missionary, as the man was giving it, "I do not want the contributions *now*, but only to know how much you think you can give when the time shall come for collecting it." "Ah, sir," replied the man with deep earnestness, "God's work must be done, and I may be dead." And he refused to take back the contribution, saying, "No, no; I cannot take it back, for God's work must be done, and I may be dead."

This was true wisdom in the poor African, wisdom to guide us not only in giving, but in all our Christian labors. "God's work must be done, and I may be dead," and therefore I will now give, and do, all I can for His cause, and Kingdom.

THE RUM TAX.

RUM VERSUS MISSIONS AND SCHOOLS.

The New York *Tribune* for Nov. 10th, contained some startling figures. It said:—

"Commissioner Wells reports to Congress, from the official and sworn returns of the retail liquor dealers of the United States, that the value of the liquors retailed by them over their counters, and drank where sold, is as follows:—

"Amount of sales of retail liquor dealers.

New England States,	$100,887,300
New York, New Jersey, Penn., Ohio and Illinois,	713,418,575.
In the other States and Territories,	669,185,990.
In all,	1,483,491,865.

"The mere value of the liquors drunk by the people in one year in the United States is, therefore, nearly Fifteen Hundred Millions of Dollars, or three-fifths of the National Debt. As the amount of taxes paid by the retailers is proportionate to the amount of their sales, we might safely assume that the real quantities sold are much larger, but we are content with the retailers' own figures."

The *Tribune* then adds a low valuation of the grains worse than wasted in producing this liquor, a low estimate of the time lost by drunkenness, and the destruction of property by crime and carelessness of men under the influence of liquor, and makes the sum total $25,500,000,000, considerably more than the national debt.

But we want to call attention to the amount of sales, reported by liquor dealers themselves, as the basis on which they should be taxed;—nearly $1,500,000,000.

Our late Annual Meeting recommended that $500,000 should be poured into the treasury of the American Missionary Association, this year. A large sum, it will be thought, but small compared with the wants of the fields we seek to culti-

vate; and sinking into insignificance compared with the amount worse than wasted for *Rum;* being in the ratio of $1 for these Missions, and 3,000 for Rum.

With one thousandth part of what is thus thrown away, maddening its victims to violence and murder, making wives widows, and children orphans, homes desolate, and cursing the country and the world, we would, with the favor of God upon our labors, bless the whole South, and make every Freedman rejoice, by planting a church and a school in his own neighborhood; and with the whole of it, we would multiply a hundred fold the Missionary enterprise of the world. Shall we have one dollar for Missions to save men, for every three thousand the liquor dealers receive for destroying men!

AFRICA.

MENDI MISSION—ITS HISTORY.

FROM REV. JOHN WHITE.

Amid the pressing claims of the Association's great work among the Freedmen, its foreign work, and especially the Mendi Mission, is liable to suffer, both for men and means, and in its hold upon the sympathies and prayers of the churches. Yet, while we concede all the importance that is attached to the work in the South, when we turn our eyes to Africa—the original home of the colored man—and think of its teeming millions sitting in darkness, we are constrained to feel that its claims cannot be ignored or neglected.

To many thousands of the Anti-Slavery Christians of America, who before the war gave so freely of their means and their prayers—the Mendi Mission is still dear. But for some years past; certain causes, partly growing out of the state of the Mission, and partly from the overwhelming nature of the events through which the nation has passed—have rather veiled its history, so that less is known of its actual state than in former years.

We wish to present some facts concerning its present condition, and offer a plea for its future.

First. Emphatic testimony should be borne that the Mendi Mission is not a failure. When the condition of the country, at the time that devoted man of God, Mr. Raymond, with his Amistad captives arrived in Africa, is contrasted with its present condition, no candid mind can for a moment doubt that it has accomplished much, and been an incalculable blessing. The condition of the people both on the coast, and in the inland towns, was then most pitiable and wretched. In the midst of frightful commotions and petty wars—the bitter fruits of the slave trade, and with everything like social order in a chaotic state, the good work was begun. From the first it had to contend with difficulties of an unusual character. The jealousies of mercenary traders, who followed in the wake of the slave agents: the still more bitter enmity of all who aided and abetted the slave traffic; the wretched demoralization of a people for ages the victims of oppression, tyranny and fraud, were some of the peculiar and powerful obstacles to be overcome. Then in addition, the open and avowed position of the Mission, in regard to peace, temperance and other social questions — arrayed against it, all whose interests and feelings combined to keep the country in darkness and degradation. But it has stood for more than a score of years, and still stands, bearing its testimony, and scattering broadcast the word of life.

RESULTS OF CHRISTIAN EFFORT.

Among the fruits and results of

Christian effort, the following may be noticed. The war spirit which was once so prevalent, has been greatly subdued. Many of the strong holds of superstition, hoary with age, have been broken down. Increased and general attention is given to trade, and the arts of peace. Under British rule, the revenue of the Sherbro, alone, now amounts to more than $50,000 annually.

Thousands of the people, in all parts of the country, have heard some thing of the Gospel. Many a savage warrior from the interior, who has come to the coast to trade, has been told of the one, only, Saviour, and gone home wondering at the new and strange truths which he has heard. Many a casual traveller has gone to a native christian, Nicodemus like, and sat for hours listening to the sweet story of the cross, and then returned home to repeat the wonderful news to his people. The ultimate results, the revealments of eternity alone will declare. In more than one or two instances, aged chiefs, on their death beds have struggled amid the darkness, for some rays of light, and at last, discarding their "country fashions," have tried to lift their dying eye to Jesus.

But to speak of more tangible results. Between three and four thousand have received the elements of a Christian education. The Mendi language has been reduced to a written form, so that now the people are beginning to have religious truth in their own tongue.

Concerning the number of those, whom we have reason to hope have been truly converted, we cannot positively speak. A comparatively large number, in connection with the different mission churches have at different times, been received. Some of these have died, giving evidence of their faith and love; others, and by far the largest number, are scattered in different parts of the country, and little is known concerning them. It is to be hoped that some of them however, are trying to go forward, despite the peculiar and powerful temptations to which they are exposed. The number of members in the church, at Good Hope, the only church organization in the Mission at present, is somewhat less than forty.

For some years past, owing chiefly to a lack of laborers, but little visible progress has been made. Some missionaries have fallen at their posts, victims to the climate, others have been compelled to return to America, and of the few who now remain connected with the Mission, some have grown gray in the service, and can hardly be expected to be able to bear the burden much longer. Loud and earnestly have they called for help, and yet as far as we know, none have responded saying, "send us." But two solitary missionaries are, at present, left on the ground to bear the arduous responsibilities of the whole work.

Before the breaking out of the late rebellion, the aspect of the Mission was most encouraging. Nine out Stations were established, and schools planted at some of the larger towns. Incipient steps were taken to train students for the Mission work, and plans discussed for an exploration of the interior. But since then, in consequence of repeated removals by sickness, death, and other causes, and the failure of the churches at home to make up the loss, the cause has suffered immeasurably. Splendid opportunities for occupying important points in the country have been lost; Schools and Stations once established have been suspended; little bands of Christians gathered have become scattered; and while the calls for help have been loud on every hand,

the strength to meet them has been growing less and less; the faithful few who have struggled on to keep the "Mission up" have done what they could, but the churches at home have left them unsupported, like the out posts of an army, struggling with superior forces.

THE SPIRIT'S PRESENCE.

Amid so much weakness and trial, it is cheering to note the evidence of the Saviour's special presence at the principal station—Good Hope. During quiet, yet blessed seasons of refreshing, enjoyed some months since, a few young men were happily converted, and during the months of July and August, there were evident tokens of the Holy Spirit's presence. The congregations were larger than ever before; the prayer meetings were of deep and tearful interest, and the inquiry meetings were largely attended by old and young, many of whom, with tearful eyes, besought the missionary to tell them "what they should do to be saved." In several instances, old hardened backsliders, publicly confessed their sins, and seemed to give evidence of being truly penitent. The last communion season, held the first Sabbath of September, was a day never to be forgotten by the good people at Good Hope. Six young persons, two young women and four young men, were publicly baptised and received into the little church. Others are expected to join at the next communion season. But here again, the saddening fact comes up, that this little church, these precious lambs, need a missionary's care. Who shall lead them on in the green pastures and by the still waters? God of Missions plead thine own cause, and raise up faithful laborers! The harvest truly is great, but the laborers are few. O! friends, pray the Lord of the harvest to send forth laborers into His harvest.

ARE MISSIONS A HUMBUG?

A foreign missionary puts this matter before the church through the New York *Observer:*

If I could collect a crowd of people in America, those who talk of missions, some favorably and some unfavorably, I should like to talk to them; nay, I should feel like scolding them, perhaps. Of course, scolding would not "hurt them," as children say, for I have no authority over people in America; it might not trouble them in any way, but it might open their eyes, or perhaps help them to use their common sense, which they seem to take leave of whenever they see the word "missions."

Some who are careless say that missions are a humbug, to use a homely phrase; and those who are a little too good to use that word say they are of "no use," "a waste of time, and life, and money," and other like gently-spoken phrases.

Happily, missions will go on, no matter what they think or say, and we do not know that their words can hurt the missions; but they do hurt the people who talk thus.

Let us consider. You read the *Missionary Herald*, or any report of missions, and you see, "Church members, 24," or "Church members, 36," etc., etc., and you comment in this wise: "Now, that man has been in that place thirty years, and his church has only thirty members. Oh, he might have done so much more at home!" And you say "Oh!" and "Ah!" and hardly know what you mean, except that you feel less encouraged about missions.

ONE SOUL.

Then some missionaries who are good, but lack what we call pluck, answer these speeches by dwelling on the value of *one* soul, and how a life is well spent that brings salvation even to that one. This is all true in one sense, but I maintain that a man has no need to have but *one soul;* so that is not the way in which I respond to your criticisms on the small number of church members.

Look at New York! See the number of members in the churches there! Do you suppose in that great city they alone are to enter the kingdom of heaven? If I tell you of the *many* whom I have seen members of no visible church, yet with hearts full of love to Christ, you would be astonished. It

is not for us to judge; God knows the hearts; and in New York, as elsewhere, there are many who surely are his own children, and yet not counted members of any church or congregation there.

If it be so in America, how much more in our part of the world, where among hundreds and thousands of people there is only one pastor. I count the church-membership as a very small part of the success of a missionary.

A WEEK AMONG THE HEATHEN.

If you spend a week among the heathen, and a week at one of the stations, you would see how much there is besides church-membership to be counted. As I go about, day by day, teaching, talking, and trying to influence the people, I learn to be thankful for every sign, even if it be a sign no larger than a man's hand.

A SIGN.

Go by a house in the afternoon; there sits a boy with a book. Now, that boy has been a special enemy to books and everything connected with them. There is your first sign of success. You may have hope of that boy; he is almost sure to do well.

ANOTHER SIGN.

Here is a girl. She has been as wild as a hawk; and, in behavior, the hawk had the advantage. Somehow a change has come over her face this past week. She speaks more gently, too. Here again are first signs of success

FAMILY RELIGION.

Go by the houses in the village at sunset, and in some you hear the voice of prayer, in others the evening hymn. In each house is a family, with the servants, and perhaps some relatives there for a short time. Perhaps only two or three of those in the circle at family worship are church members. Is it nothing, then, that the family altar is there? The children are growing up, the servants are hearing, and, after time of service is over, they will return to their far-off relatives and tell of these things. Is all this nothing?

THE LAMBS.

I was coming home the other afternoon, tired, and feeling a little "blue," as you might call it, when out of a door came a little boy and a girl about three years old. They had been playing, and the mother had just given them a piece of meat, and some boiled corn in a cup. They ran out, hand in hand, one carrying the meat and the other the corn, and when they came to a flat place in the grass they sat down; then each folded his hands solemnly, and the little boy said, in his broken, childish talk, "Now, Tatu, you ask a blessing of God;" and when that was done they went on eating their dinner.

Are all these things nothing? Yes, small as they seem, they show that God's light is spreading; and I hear from all over the country of those who die with this testimony: "God is the Lord;" and yet their names are recorded on no church roll, are printed in no missionary publication. Truly do I believe that from heathen lands hundreds will be found written as God's children, who on earth were not known; and in this hope we "sow beside all waters."

O, ye who dare to call missions "humbug," or you who, being Christians yourselves, gently talk of "wasted time and money," wait until the last great day before you judge us or our work. Then, as if a seal was broken, and the voice of an angel had been heard, saying, "Come and see," look, and if you dare to say so, pronounce our lives wasted, our work in vain.

WHAT IT WOULD DO.

"Give me," said one, "the money that has been spent in rum, and I will purchase every foot of land on the globe. I will clothe every man, woman and child in an attire that kings and queens might be proud of. I will build a school house upon every hill-side and in every valley over the whole earth. I will supply that school house with a competant teacher. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a church consecrated to the gospel of peace, and support in its pulpit an able teacher of righteousness; so that on every Sabbath morning, the chime on one hill shall answer to the chime of another around the earth's circumference, and the voice of prayer and the song of praise shall ascend as one universal offering to heaven."

This is no voice of enthusiasm, but simple utterance of what is literally true and practicable, as any one else can see who will consult facts and history.

Pass it round, then, ye lovers of temper-

ance, and let the people see where the money goes to, that might feed the hungry, clothe the naked, and give to all the nations the bread of eternal life. Pass it around, and let all see that intemperance *wastes* more by untold millions than ambition grasps, or avarice covets; and they that find fault with our benevolence, or our social organization, let them learn that the social *disorganizations*, crimes and miseries which intemperance produces are a thousand-fold more expensive, and grievous to be borne.—*Nat. Temp. Advocate.*

BEEN "BAPTIZED, MASSA!"

"Well, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old colored man, whose life was not so much in harmony with his profession as it ought to be.

"Been *baptized*, Massa," replied Cato, placing marked emphasis on the word baptized.

The minister vainly tried to convince Cato that mere baptism could not make him a Christian. Cato was stubborn on this point, for he thought that the water in baptism cleansed the heart of its sinfulness. The poor fellow knew nothing of the work of the Holy Spirit on the heart.

Just then a happy thought struck the minister's mind. He led Cato into his study, took an empty ink bottle from the shelf, and holding it up, said:—

"Cato, do you suppose I can clean this bottle by washing the outside with water?"

"No, Massa; you must wash de inside too, if you would have him clean," said Cato with a grin of self-approval.

"Very good, Cato," rejoined the minister; "now do you suppose that water applied to the *outside of the body* of a man can cleanse sin from his *heart*, which is *within him?*"

"I see it now, Massa, I see it," said Cato, placing his hand on his brow. "My heart be like de inside of dat bottle. Baptism no cleanse de *inside*. I will seek de power of de Holy Spirit to make my heart clean *inside*."

Thus, by means of an old ink-bottle, did the minister overthrow Cato's faith in baptismal regeneration, and led him to see the inward washing of which baptism is only the symbol.

Reader, are you like an ink-bottle washed on the outside only? Have you, like Cato, substituted the *form* for the *spirit* of religion? If so, I commend you to the prayerful study of the true way of salvation, as described long ago in the following apostolic words:—

"Not by works of righteousness which we have done, but according to His mercy He saved us, *by the washing of regeneration and renewing of the Holy Ghost;* which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life"—*The Reaper.*

DOVER, N. H., Nov. 10, 1868.

Enclosed is check for $49 88. This sum was left with Mrs. M., by David Franklin, a colored man, who made his escape from slavery to the North in 1862—and was in my family most of the time until he enlisted in the 5th Mass. Cavalry to fight for liberty, in which service he died. When he left us he directed that in case he should not return, this money should be applied for the education of his people. Believing that it will thus best accomplish this, I send to you for the American Missionary Association the amount, principal and interest, to be used as you may judge will best carry out his wish.

RECEIPTS
FOR OCTOBER, 1868.

MAINE.

Augusta. "A Friend,"	6 00
Bangor. First Cong. Ch., Wm. P. Hubbard, Dea. Sidney Thaxter and Michael Schwartz, $20 ea.; Miss M. Thoreau, $1, *for a Teacher*, and to const. MICHAEL SCHWARTZ, L. M.; Central Cong. Ch., $121; Dea. S. D. Thurston, $2; Mrs. Nathaniel Harlow, $5; Mrs. J. M. Titcomb, $3	210 00
Bluehill. M. E Johnson	5 00
Biddeford. Second Cong. Ch	25 00
Bradford. Dist. Sab. Sch	11 50
Denuysville. Cong. Ch	10 00
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